

the prophet both of personality and of consciousness, as well as disregards the various grades or degrees of prophetic inspiration.

Whether prophecy was given principally by means of dreams, of visions, or of ecstatic states of any character, is a matter that scarcely concerns the present investigation. The psychological condition of the prophet is a distinct question of itself. While it cannot be denied that each of the methods mentioned was employed by some one or other of the Old Testament prophets, it must be acknowledged that in most of the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Micah, as Riehm and other writers have remarked, there is not a trace of any unusual or abnormal feature in the condition of the prophets themselves. As a medium through which prophetic revelation came, the dream, as well as the vision, in all likelihood, belonged more especially to an older period of prophecy or to an earlier stage of development. According to the general information furnished by the entire collection of prophetic writings in the Old Testament, one may confidently affirm with Riehm that the more the condition of prophetic inspiration was one of ecstasy, the lower it was in grade.

Since there is both a divine side and a human side to prophecy, the method of revelation with reference to the Deity is best described, perhaps, as an inward speaking or impression, and with reference to the prophet, as an inward seeing or perception. The prophet's message was the outcome of divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on divine truth. The process seems to have been analogous to that of personal religious experience on the part of pious Christian people. As Christian men receive living convictions of faith in God, and deep insights into divine truth, by close communion with the one, and by constant meditation on the other, under the energizing influence of the Holy Spirit, so, in some such way, we may suppose, the Hebrew prophets received divine communications. The direct operation of the Divine Spirit must be the same for all men. God has but one method of communicating moral or spiritual truth to the human mind. In general, therefore, one may say that all true prophecy originated by the direct operation of the Divine Spirit upon